



"LOOKING UNTO JESUS THE AUTHOR AND FINISHER OF OUR FAITH."

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CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient rule of faith and practice.
4. Christian character, or vital piety, the only test of fellowship or membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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EDITORIAL SUMMARY.

The following taken from the *Independent*, will furnish food for analytical minds:

The student of history, of political economy, of statistics, if he has that patriotism which seeks prosperity and perpetuity for his country, cannot fail to feel that, after all, the great question is, What is the breed and quality of its population! All questions of location, of nationality, of material resources, are secondary to this. The real results, the real progress, the vitality, the life prospect of the nation depend on this.

And it is far more a physical question than some imagine. If Dr. Johnson is too severe when he says the sick man is a rascal, we must at least admit that the tendency of invalidity is not either to mental or moral perfection. But it is especially as to prowess for defense and as to all industry and its products that we depend on physical vigor. Stalwart men and women are the bone and sinew, and represent all that labor and valor represent. These are the grand foundations for work and virtue, and so far are the wealth and character—for all that commonwealth means. Hence it is that the race question in health aspects is a fundamental question, and has to do intimately with political economy and national prosperity.

The four forces bearing most upon it nowadays are heredity, immigration, alcohol and tobacco. They are forefront and pressing questions in many a nation, but in none quite so much as our own. For as to heredity, we have the most mixed and varied in all the world. It is illustrated by the fact that while we have before depended so much on Great Britain, Germany and Scandinavia, of late the Italian, the Pole, the Austrian and the Russian have shown the largest increase. From all lands the month of June, 1892, gave us 73,120 against 68,317 of the June of 1891, and 356,961, for the first half of 1890. As to alcohol, we believe our proportion of consumption is beyond that of any nation on earth. Even in beer, with its smallest average of alcohol, we are fast coming to the front, and in the stronger beverages far exceed. As to tobacco, this is its own, its native land; and the American chewer, snuffer, smoker and spitter bears the palm.—it being a tobacco leaf. We propose briefly to call attention to each of these four race perils to the national health, only that we may insist that these be given consideration far more than they have been in respect of the self-preservation of a nation already imperiled in its life by these influences.

Heredity, complex as it is, becoming more and more a question for philosophy, for political economy, for family, for nationality. Blood will tell. The proof as to its potency for health and for disease, for brain power or weakness, for character or badness, is too palpable to be overlooked or minimized. It makes its mark through generations. It is very puzzling, and in these days of brain dissection, speculative philosophy and of new physics, metaphysics and psycho-physics, is an endless duel ground for knights-errants and real generals. Facts do come to the surface as to it and many results can be identified. For instance, we do not fail to trace heredity in insanity and in crime. We know two families in each of which there have been seven cases of cancer in two generations. A consumptive father and mother, or tuberculosis on both sides in grandparents, uncles and aunts is recognized as a bad outlook. In general health and disease are recognized as having to take heredity into account. Sir Edwin Chadwick, who died at 93, had grandparents who passed 100 years, and a father near 100, and in general long life on both sides, and said he owed not so much to any personal care as to a storage of life that came down to him from the past. The problem is a very complicated one; but studies and statistics and observations show that it is within reach if not of solution yet of some guiding laws. We have to study it much as we do botany with its families, classes, orders, etc., with its sports, its hybrids, its invasions and excrescences. We are already far enough along to find that every country has its limits as to marriage of relations, that works on practical medicine caution against the alliance of families with certain diseases or persons with certain resemblances, and that there is a well-sustained view that persons having mental defects and chronic criminals should not propagate their species. A recent very able treatise by a lady physician goes so far as to advise the interference of the State, at least to the extent of holding the

insane and certain grades of criminals in such restriction of liberty as will prevent the transmission of such defects. At least the time has come when there should be large diffusion of information as to heredity, so that judgment may guide somewhat in alliance and so that the State may consider what is feasible as to those who by reason of imperfection, or crime, become its wards. In illustration of this power of heredity we quote from a recent writer as follows:

"Cause and effect are as unvaried in the intellectual and moral as in the physical world; and through heredity the physical, intellectual and moral forces of the ancestor largely determine the physical, intellectual and moral forces of the offspring. Thus we find the number of really healthy, vigorous and reasonably well-born and well-trained children who ever fall into a career of crime is exceedingly small. We have passed hours in the Court of General Sessions in this city (New York), and noted the criminals as they stood before the bar; fully eighty per cent. of these were evidences of arrested development—brains that had been pinched by poverty from father to son for a hundred years, or the offspring of inebriates, epileptics or those whose pre-natal conditions were such as to impress them with an unstable brain.

"There are conditions in the nervous system which are neither disease nor crime, yet by adverse circumstances may lead to both, or a development through power of resistance and endurance favorable to recovery.

"We see in childhood predispositions to special nervous affections which are not disease, but easily as some conditions favorable to this development through any disturbances of the health of the body from its normal state. Thus, for instance, we see in infancy convulsions, hysteria, nervous irritability, neuralgia, fainting spells, palpitations of the heart and vertigo, melancholia eccentricity—these are neither diseases nor crimes, yet by improper development may lead to both. The great factors are hereditary and degeneration; but favorable or untoward influences may develop two different results from the same congenial structure, thus the same nature that reveals a perfect angel could become a splendid devil under different developing circumstances. The environment and formation of the earliest habits is the determination of the future man and woman, but perfection of function is the highest result of happy heredity.

Paul's Plan of Work for Christ.

BY REV. J. MAPLE, D. D.

And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: and when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. Acts. 22:19-20.

The Jews who rejected Christ were influenced by personal hate, and the unbeliever of to-day cherishes the same hatred, only varying in degree and mode of expression. Our personal relations are great formative factors in every life, and there is no escape from them. They will always evoke answering sympathies or antipathies. The closer the contact, and the more delicate and vital the interests involved the deeper the sympathies, or stronger the antipathies kindled. Man is in close contact with God, by his nature, and by the exigencies of his daily experience. Thence, by the laws of his nature, he must respond to this personal relation in cheerful obedience, or in hateful opposition. It is a sad fact that men are opposed to God, and hate him. (Rom. 8:7.) The whole history of man confirms this statement of Paul.

Men hate the idea of a personal God, and the great effort of many of the scientists of the present day is to banish this idea from the human mind. They do not attach this idea with the coarseness of the infidels of the past generation, but it is with the same bitterness and hatred. They sneer at the idea of a personal God, and cry, "Away with him!"

The Bible which teaches a personal God has met with the same bitter opposition. The coarse and indecent assault has given place to the more decent, but no less bitter attack of modern scientists. They have ransacked the grotesque vagaries of heathen mythology hoping to find, and some have claimed to find, evidence to accredit them a common origin with the Scriptures. Authors, living and dead, have been placed on a level with the men who wrote the Bible. One after another of these idols have fallen but still the cry is "Away with the Bible!" Men hate the Bible. A gentleman visiting an acquaintance of his, whose conduct was as irregular as his principles were erroneous, was astonished to see a large Bible in the hall chained fast to the floor. He inquired the reason, "Sir," replied his infidel friend, "I am obliged to chain down that book, to prevent it from flying in my face." Such men hate the Bible, as Ahab did Micaiah, because it never speaks good concerning them, but evil.

Organized Christianity presses its claims upon the attention of a lost

world, but it is met with bitter opposition. Men will tolerate, and even support a church as long as it makes no demands but for money. They, will give this, but let that church denounce their sins and require them to live a holy life, and they will bitterly oppose it. Let the minister preach as Paul did against all forms of sin, and they will cry out, "Away with such a church; it is only a fanatical disturbance, turning the world upside down."

Paul formed a plan for himself to work for Christ in Jerusalem where he had been known as an enemy, but Christ directed him differently.

When Paul was first converted he did not return to Jerusalem but went over into Arabia. (Gala. 1:17-18.) His intention was to remain there, but while in the temple praying Christ appeared to him, and commanded him to leave the city at once. Christ appeared to Paul when he was converted to convince him that he was the true Messiah. (Acts. 9:27; 1 Cor. 9:1; 15:8.)

In this trance the soul seems to have left the body, and conversed with the unseen things of the spirit world. (2 Cor. 12:1-5.)

One reason that Christ gave Paul for sending him out of Jerusalem was the people would not receive his testimony concerning him. ver 18. His reply in our text is remarkable. Whether he meant in these words to give a reason to Christ why he should remain and preach in Jerusalem, or to confirm the reasonableness of his command to depart is a question among learned men. The most common opinion is that he was giving a reason for remaining, and that because of what he had done the people would bear him more attentively. Whatever were his own views and preference he obeyed the command of Christ at once. This was characteristic of him, for the only question he ever asked was, "what is the will of God?" (Acts. 9:6.) In this he followed the Master. (Heb. 10:1-6; Phil. 2:8.)

Paul was here giving reasons to show the excited people that he was not an enemy of the law, and he makes the following points: 1st. He was born a Jew and had all the advantages of a Jewish education. 2d. Christ had revealed himself unto him as the true Messiah in a way that did not admit any doubt of the divinity of his claims. 3d. He was sent unto the gentiles by divine authority. This would justify what he had done among them, but here he was interrupted by the enraged multitude.

They probably threw off their outer garments intending to throw stones at him, but as they were hindered from doing this by the Roman officer

they showed their indignation by throwing up dust in the air. They were like wolves howling at a desired victim that they cannot reach. He was beyond their reach, but they did what they could to show their important rage. Thus Shimei expresses his indignation against David by casting up dust, and throwing stones at him. (2 Sam. 16:17.)

The cause of all this anger and indignation was not that they supposed the Gentiles could not be brought into covenant relation with God, for they would themselves compass sea and land to make one proselyte, but the trouble was that Paul taught that they could be saved without conforming to the law of Moses. This was what aroused all their indignation, and stirred up their sectarian hatred. This spirit has not all died out of the world yet, and some are still under its influence; for they imagine that the only way to heaven is through their church.

The chief captain acted very unjustly towards Paul in commanding him to be beaten without being condemned by the proper authority. It was customary to subject one accused of a crime to torture to compell a confession. This was cruel and unjust in the extreme. Paul arrested them in their cruelty by asserting his rights as a Roman citizen. There was a Roman law forbidding such treatment of a citizen. Paul was born a Roman citizen. A man does not forget any of his rights as a citizen by becoming a Christian.

Paul thought it best to remain in Jerusalem and preach, but Christ commanded him to go to the heathen and work for him. He went at once. Thus it should be with us. We should seek the Lord's will, and not our ease, or to gratify our taste; and when we have learned it we should obey him without hesitation.

Religious Condition and Prospects of Japan.

BY F. OF. GEORGE TRUMBULL LADD, D. D.
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In any country where the Government has taken education largely under its control, the connection between political changes and educational movements is sure to be intimate. This is particularly true of a country like Japan; for here the present forms of both politics and education are in their earliest and most purely experimental stages. Nothing else was, therefore, to be expected than that the recent anti-foreign and anti-Christian reaction would operate unfavorably—for a time, at least—upon avowedly Christian educational institutions.

For the Japanese, now and during an indefinitely long time to come, the choice must lie between an education which is almost wholly foreign and an education which does little or nothing to fit them to compete in any way with foreign and modern institutions. Languages, text books, methods apparatus, and results of research and scholarship, such as must enter into education, are not native; and no amount of "morbid nationalism" can make them really to be other than foreign to so-called "Old Japan." Even for the truly scientific method of treating her own natural resources, as well as her national traditions, history, literature and mental life, the nation has been, is, and long must be chiefly dependent upon foreign sources. Pride here makes ridiculous those who indulge in it; deliverance from areal dependence upon the outside world can never come in this way. No other truth is so needful to learn for Japanese teachers and students as this—humbly, modestly and patiently to prepare themselves for a partnership, in the future, with the great world of science, literature and philosophy. This word of criticism and warning I desire to accompany with a word of high appreciation and praise. The interest of the nation in the development of education is intelligent, genuine and hearty. The progress made is rapid and varied. And as the pendulum swings back to the place where Japan can estimate itself and its needs, coolly and correctly, many of its current weaknesses and mistakes in educational matters will be removed.

The statistics of the Christian schools of Japan, if we compare together the years from 1888 to 1891, are certainly somewhat startling. To one unacquainted with the real causes and conditions they even seem appalling. I quote a few of the more important figures, as compiled and published at the Bible house, Yokohama. It should be borne in mind that a very large increase is everywhere to be noted if we compare the figures of 1888 with those of 1887.

The number of boys' boarding schools under the control of the Protestant missions in Japan increased from 15 in 1888 to 18 in 1890, and the number of pupils in these schools, from 1,704 in 1888 to 2,676 in 1890. But the next year (in which the reaction made itself felt severely), although the number of similar schools was increased from 18 to 26, the number of pupils in these schools fell off from 2,676 to 1,778 (in 1891). For girls' boarding schools the figures are as follows: Number of schools in the report of 1888, 39, with 3,663 pupils. The number of such schools increased to 43 in 1890, with only 3,083 pupils,

We see here the blinding effect of prejudice and bigotry. Paul was a great man, and he had evinced the most heroic courage in defence of his convictions of truth, showing a spirit of self-sacrifice for the good of suffering humanity that was unparalleled by man; yet they were so blinded by bigotry that they could see nothing noble in him, and actually sought to murder him. Thus people are sometimes so blinded by sectarian prejudices that they cannot see anything noble, good, and talented outside of their own church.

The sustaining power of a good conscience. In all this terrible scene Paul was calm, and unmoved. They could not frighten him, and he had no fear of death. He was sustained by the consciousness that he was right, and the assurance growing out of it that God would take care of him. This made him invincible, and enabled him to look death calmly in the face. There is nothing that strengthens a man in a good cause like an approving conscience.

Lysius was alarmed from fear of the consequences of having violated the Roman law. He cared nothing about the ill-treatment of Paul, and the unjustness of the whole transaction. He only dreaded the penalty of the law. Thus there are many who are restrained from crime, not from love of right and the fear of offending God, but from the fear of the effects that will follow. This is the lowest of all motives, but it is better to do right from this consideration than not to do it.

Paul's dialog with Christ shows that there are possibilities of intimacy and communion with him far greater than we now enjoy. He condescended to reason with Paul, and listened to his arguments. God does not require us to sink the manhood he has given us, but invites us to come and reason with him. (Isa 1:18-20)

God's pre-emptory command to depart in answer to Paul's expostulation teaches us that a Christian having volunteered in the army of Christ is a bound soldier, and must obey orders.

If the privilege of Roman citizenship was so great how much more valuable are those which are connected with the citizenship of heaven! however; and in 1891, altho the number of such schools increased to 48, the total number of pupils in them sank to 2,030. The statistics of all the schools, both boarding and day, and for both boys and girls, show a like effect from the reactionary movement. The total number of Christian Protestant schools rises from 101 in 1888, to 117 in 1890; but the total number of pupils falls from 9,698 in 1888 to 8,758 in 1890; and again, from this last number, to 6,897 in 1891. Even in the Sunday-schools,

the numbers, which have risen from 16,634 to 24,115, between the years of 1888 and 1890, then declined in a single year to 17,126—viz., in 1891.

Doubtless the statistics for the year 1892, when they are made out, will show a still further considerable decline in the numbers attending the various kinds of mission schools. Indeed, the Report of educational Work in the Kum-ai (Congregational) churches, who are foremost in this matter among the missionary enterprises of Japan, has just been published and clearly indicates this result. Even in a school so firmly established and so deserving of confidence on every hand as Doshisha, the total attendance has dropped during the last year from 604 to 522.

It would probably not be fair to charge the Central Government of Japan with hostility to Christian schools. But that the present educational administration has deliberately framed its policy for the discouragement of all private schools is sufficiently plain. It has more and more emphasized the advantages—especially in competition for all manner of positions in Government service, including the teachers in its own schools—of attending the Imperial University and Government Koto Chu Gakko, or Higher Middle Schools. The policy has some sound reason in its favor; for—to quote from the Report just referred to—"there are too many private schools, and the majority of them are a delusion and a snare."

With the state of feeling which has prevailed for the last two or three years, however, it has been inevitable that considerable unjust discrimination should exist against Christian schools and against Christian teachers in the Government schools. For the Christian schools are private schools. Some of the local officials certainly, and a few of the higher officials possibly, have taken part in measures resembling petty persecution of Christians, as such. Here, again, we must remember the very trying circumstances in which all the officials have been placed by the wave of largely irrational and foolish anti-foreign feeling which has swept over the nation at large. But that a faithful and efficient teacher and loyal subject, should be discharged by the superior Government officer because he expresses "sentiments of universal benevolence or the universal brotherhood of mankind," or because he makes "the wrong choice of a word in speaking of putting away the Emperor's portrait after the ceremony of salutation was over," is difficult for an Anglo-Saxon to reconcile with his conception, not only of religious freedom, but even of sound manly sense.

Great as depressing influence of the

political atmosphere upon Christian educational instruction has recently been, the condition and prospects of Christian education in Japan are not wholly evil, by any means. The rapid and great increase of the period just preceding that of the present reaction was far from being all sound and healthy growth. Hundreds entered the Christian schools whose interest in education, and in Christianity was of the most superficial kind. Of these, some were received into the churches and helped to swell the number of those members from whom it had been so painful and harmful a task for these same churches to rid themselves. In earlier times foreign intercourse was highly prized and eagerly sought. Everybody wanted to learn a smattering of English. In the province where the school at Sendai was situated, a popular newspaper urged the young men to go forward, is a body, and become nominal Christians. On this occasion Principal Ichihara deemed best plainly to tell the students that "a school of avowed infidels would be better than one of liars and hypocrites. Within three or four years this same province was clamoring to have all semblance of Christian instruction removed from the school. Here, as elsewhere, the Government undertook to instruct the young men in English. As a result, the Christian school at Sendai was lost. Everywhere a cry has arisen against the schools for girls; it has been claimed that the young women were being denationalized, unfitted to obey their husbands and their parents, or to preside over true Japanese homes.

In view of the now prevailing conditions, it seems to me that no further attempts should be made to found *new* educational institutions of the higher order, with foreign money, in Japan. Nor would it necessarily be a lasting misfortune if some of the weaker of the Christian schools already existing were suffered to lapse entirely. Those that are to remain, however, should be greatly strengthened, and raised to a higher grade. On the other hand, the multiplication of night schools for the poor, of kindergartens, of schools in connection with orphan asylums and hospitals and evangelistic work, is eminently desirable. The most "morbid nationalism," the most vehement antiforeign and antichristian sentiment, finds it difficult to refrain from respect and admiration for such work as is accomplished by these means. And by such means as these the confidence and affection of the common people of Japan may be gained; while their evangelizing and education are made to support each other.

Moreover, I wish strongly to emphasize my conviction that friendly

foreign Christian influence and beneficence should be directed more immediately toward the care of the Christian students connected with the Government schools. The Government of Japan has taken upon itself the higher education of the young men of Japan. It has apparently arranged to discriminate against their education in the Christian and other private schools. But it can scarcely be expected that the bigotry which would discriminate, in the interests of Buddhism or of irreligion, against Christian teachers and pupils in its own schools will long prevail—even admitting that such bigotry now exists. Certain ways of indirect aid to the cause of Christian education are therefore plain. Among these is the founding of Christian boarding houses for Government students—three of which have already been established in Kanda, the "Latin Quarter" of Tokio. Guild houses, and other similar institutions, for Christian students, and as centers of Christian work among students, should spring up in connection with all the great Government schools. Obviously, also, Y. M. C. A. work in the Imperial University and in the Koto Chu Gakko has a wide field of special usefulness before it in Japan.

The religious conditions and prospects of this nation, as connected with its rapid social movements, furnish a topic of most captivating interest. But the treatment of this topic demands a more profound knowledge of these social movements than a mere visitor can gain, however sympathetic his attitude or diligent his inquiries. Nor is the topic well fitted for the limits of an article in a newspaper. On this point I must, therefore, content myself with a remark or two.

Only those few missionaries who have been here for twenty years or more can fully appreciate the indirect but profound modifying influence upon the social life of Japan which Christian civilization has already affected. The Japanese have shown a wonderful susceptibility in regard to real improvement of social customs. The treatment of women, organized cleemosynary work, the medical and surgical care of the sick poor, the treatment of prisoners, the greatly softened *patria potestas*, the mitigation of the condition of the laboring classes—these and many other matters are such as emphasize certain marked distinctions between the native civilization of "Old Japan" and the Christian and foreign civilization with which the last generation is making the people familiar. The great social and ethical ideas of the popular multitude are, indeed, as yet not fundamentally changed. It is

perhaps fortunate that they are not. But these ideas are being disturbed. A new social era is brooding, as it were. And, on the whole, it cannot be doubted that prospective direction of social movements in Japan is favorable to its great religious interests. It is a movement toward a Japanese social development that shall be permeated with essential principles and vital spirit of Christianity.— *New York Independent*.

Notes From Harvard.

I wonder if it is raining down in N. C. to-day? Well it is here and it is one of those lonely, dreary, gloomy days of autumn when all the heavens are beclouded, when you see no ray of sunshine, hear no song of bird, no rustle of busy throng—nothing but the continual falling, the ceaseless murmurings of the torrents, from the doors of heaven. I wonder what the heavens are weeping so about and why nature so completely joins hands with them in this mournful melody!! The leaves, the trees, all nature has put on the hue, donned her winter garb and now seems to sing the last sad requiem to a departed summer. But why write this way, because it may not be thus south, and my notes could not be appreciated even in case they should perchance be printed and read. In fact there is quite a difference between the customs and habits, and things and people south and those here anyway. Though many of the Sun's readers are aware of these differences I will put down some of them all the same—just for pass-time you know for want of something better to write about. Probably about the first thing a southerner would observe when he got off the train or boat here would be that of finding himself immediately surrounded by a dozen fine looking handsome white men, in splendid attire, kid gloves and silk beaver, begging him to take a seat in their cab or buss. As a class I should say that the cabmen and hackmen are the finest looking, best dressed, most gentlemanly and mannerly men I have yet found here. It is by no means infrequently the case that you see a party of four or six out riding and the driver be the handsomest and best attired of the party. And upon landing at his hotel he would find a similar rule very well carried out. He would hardly be met by colored parties and be waited upon by colored servants and waiters, as in the south, but by nice, neat looking gentlemen or ladies of his own color. Nor would he get breakfast at eight, dinner at twelve or one and tea at eight, but breakfast at nine; luncheon at one and dinner at six. This latter of

course is the principal meal—the heaviest and most substantial, served about after this style: Soups, fish, other meats, vegetable, desert, drinks (coffee, tea, etc.) and fruit and at this meal you would hardly spend less than an hour—eating, reading the evening papers and discussing the issues of the day, etc. And the board here—why that is all right save the bread question. My! what would I give for some pure, genuine N. C. bread! By the way, in traveling north some years ago I had the audacity to order some corn bread and I “stumped” the whole crew—waiters, cooks and all the rest—didn't know what I meant. It is loaf bread and “hard tacks” all the time here. (I wonder if the latter is a part still in stock from the late civil war and as for the former I never did, nor could like that—call it loaf bread, hornet's nest, shavings, or shucks—I don't care what.) But besides this the fare is all that one could desire—almost anything the appetite might crave. The hall in which we board is a magnificent structure, accommodates 1100 boarders whose wants and desires are readily attended to by 90 dining-room servants. This is the most popular boarding place of the University and almost all students who can and will apply early enough, get seats here. It seems that this hall should be enlarged, as several hundred applicants had to be turned off this term.

Another custom that the southerner would note here is the rapid speed with which people travel. In the common acceptance of the term, they don't walk much here—either run or ride—bicycles, cabs or street cars. It looks like everybody is going somewhere and not much time at their disposal to make the trip in and if you don't get out of their way they will run over you.

My “partner” and I have got so we “make out like” we are going somewhere too, fall in with the mob and rush on at “break neck” speed even if we haven't a thing in the world to do but “bum around.” But not the least difference in custom here from that of the south, is that of worship, manner of preaching and conducting a service. I heard one preacher of some years experience and considerable standing ask another of riper years and more experience what was the difference between a sermon and an essay. The reply was that he didn't know unless the sermon had a “lift” to it that the essay didn't have—by which term however I don't know what he meant unless that the sermon was usually “lifted” upon the pulpit, the essay wasn't. If he had asked me what my observation were since I had been here, think that my only answer

would have been that an essay was usually about 15 or 20 minutes long—a sermon 25 or 30. This is the only difference between the essay and sermon I have observed so far, save the fact that a prayer is usually read just before or after the sermon and a song sung on each side of it—before and after.

There is one custom I observe here, by way of parenthesis, that is not different from the south—none whatever.

The Baptist praise and extol their preacher here—just exactly as they do south. In company with two other gentlemen I went to the Baptist church here last Sunday night. The preacher read an essay some 25 minutes long (the length of which of courses put it down in the category of sermons) on Christopher Columbus. I will not give any extracts. Any one can get it, all most by reading the first few chapters of a United States history. This was all right of course, no objections on my part and no criticism whatever to offer, but do you know when that congregation was dismissed, before you could get out the door, the echoes on every side were, “Oh! wasn't that a fine sermon though—just grand!” and honestly it had not dawned upon me that the man had preached that night, for he had taken no scriptural text and made no scriptural references that I heard or remembered. But “they” said it was a fine sermon—extolled their preacher and one of the young men in our party said he had spent much of the time asleep during the sermon, remarked that the closing scene that night reminded him more of home and the south than anything yet. Well every congregation ought to think they have the best preacher, whether they have or not, I suppose, and to this I have no fault to find, or criticism to offer. We all don't see things alike in this world. It is doubtless for the best. God enjoins upon each one some duty to perform, some sphere to fill—to revolve in. Because my brother's duty is different from mine, his talent, his way of seeing and doing things different shall I love that brother less. Nay. For soon this life with its differences, its ignorance, its petty vexations, its troubles and trials will have passed away, and, if we are but faithful to the end, performing our duty as we see it and learn it of God, we shall meet up yonder in the beautiful home of the soul prepared of God and the angels, and we shall not see things differently there, nor vex our spirits with envy or malice or hate, but will bask in the genial warmth of God's love, see Him as He is, be like Him and feel the touch and inspiration of His infinite and boundless wisdom.

J. O. ATKINSON.

Oct. 16, 1892.

Sunday School Training.

The phase of thought, manners, morals and religion of every man bears the impress of a previous training. Religious training best fits a person to love nobly, perform life's duties and to realize what it is to live. That a life spent in well doing will be recorded in heaven, and insure its reward; and the solemn fact that a life wasted or spent wholly in worldly affairs is worse than not to have lived at all. Outside of the influence of the home circle comes the Sunday schools, wielding an influence on the minds of children and grown up people too that can never be fully estimated until we think of the world growing better with the Sunday schools its basis from which a grand and noble influence emanates.

There are a good many ways to advance the ways of Christ on earth, but none more important than the Sunday schools. It is often the case that Sunday school lessons reach hearts that sermons fail to touch. The truths learned in the Sunday school will ever prove a shield in time of temptation. Christian civilization is enlarged through the Sunday schools.

The faithful Sunday school teacher meets his or her class Sabbath after Sabbath, toiling in this vineyard, working not for fame or worldly honor, and whose works no pen ever records, but which are well known and unspeakably dear to God, and he writes them down among his noblest ministers.

They work so quickly in the world, but it takes no noise to make a life beautiful and noble. They may be planting the germ in some young heart that by and by will expand and become one of God's potent factors in evangelizing the idolatrous regions of heathendom. None of the living commands given to us by our Lord, speak more earnestly to Christian hearts than the one “Feed my Lambs.”

I think when Jesus spoke those words his tender heart must have been dwelling on the little ones who in all the ages to come would be given to his disciples to be trained in his glorious service.

Their hearts in childhood are tender and easily impressed. How important then that they be early taught to work for him.

If the older ones would attend more, and show by their words and actions that they are very much in earnest, a responsive cord would be touched in the children's hearts, and their hands would be eager and ready for work.

ANNIE THOMAS.

Subscribe for the Sun.

Joy in Obedience.

"Thy loving kindness is better than life." Psalm lxxiii:3.

Go with me to a town in Scotland which is on the seacoast. There are houses along the shore, and there is a long stretch of sand covered with shallow pools of water left by the outgoing tide; and past these pools of shore is the wild, billowy sea, on which are rocking at anchor the oats of the fishermen who live in the town. The place is all alive with excitement. Long lines of people are wending their way down the narrow streets. What has happened? They look like streams of people coming from church; for their manner seems unusually serious, and most of them are talking about religion, and in a subdued tone. Still, they are not coming from church, for there is no service there to-day. It is a week-day and business may be done as usual; yet there is no business doing, and the shop-keepers are turning the keys in their doors and joining the crowd in the streets. Where are they going? They are not going home, all their faces are in one direction; they are making for the shore. Why do they go there? There are rich and poor, old and young. What are they going to see? You cannot guess what the sight is to be. But watch awhile. Yonder comes something to which all eyes are turned. As it comes nearer we see that it is a little group of priests and soldiers, and two women. One of the women is old and feeble, and her hands are bound together with strong iron rings, and a rope is round her waist. One of the soldiers has hold of the rope, and is dragging her along, though there is no need to drag her; she is willing to go quietly enough. Behind her is a girl, and she, too, is bound—her hands with iron and her waist with a rope—and another soldier is dragging her along. What a strange procession! It reaches the shore, and the crowd makes way, and the busy hum of talk is hushed. Some pity the old woman, but all pity the fair young girl. They have just come from prison, and now they are being led out to die. But what have they done to be imprisoned and put to death? They are full of joy in obeying God, and cannot obey man. That is all. And for that they have been sent to prison, with foul, damp walls, filthy, slimy floors, all cold and dark. They did not like these things; they were very painful to them; and doubtless they had some good cries over their miseries there. Yet they might have come out again and gone to their homes in peace if they would only have done what the king told them to do; but they could not, for they felt that it

was a wrong thing and would grieve God; and the miseries of a horrible prison were not so miserable as the mere thinking about grieving God. So, while they respected the king of Scotland, they obeyed the King of Glory, and for that obedience they are to die.

It is to see these two martyrs I have asked you to come with me to this shore of the Scottish town. A martyr is a person who dies for his religion—one who is put to death because he will not do something he feels to be sin against God, and which a king or some person with authority and power commands him to do. There were men once who could not bear to hear even the name of Jesus, and who hated all who loved Jesus, and these men knew a man named Stephen, who loved Jesus with his whole heart, and delighted to speak about him. So they were exceedingly angry against Stephen, and because he did not give up his love they took up stones, rushed on him, and dashed the stones at him till they killed him. So Stephen is called a martyr, the first martyr for Christ.

Now let us follow the procession along the shore. Whilst we have been talking the soldiers have set up two posts in the wet sand—one is away yonder, down close to where the sea waves are breaking. To that they make the aged woman stand, and, having bound her to it with ropes, they ask her what to her means, "Will she deny God and honor the king?" Her life hangs upon the answer. But to her the sweetness of pleasing God is far better than the sweetness of living; so, very naturally she answers, she cannot. Then they leave her there, and retire to the second post, which is farther from the sea, and near to the town. Then they order the girl to stand up to that; she obeys and they bind her to it with ropes, and then ask her what to her means, "Will she deny God and honor the king?" The girl's life depends upon her answer. But she has no hesitancy.

For the bare idea of disobedience to God is simply unutterable wretchedness to her. She turns sick at the thought, and firmly and calmly replies, she cannot. Then they point her to the stake near the sea. The tide is coming in. Already the waves are rising round it; slowly, wave by wave, they reach its top, and the aged woman is no more; the waters have covered her; she is drowned. Again the young girl is asked to save her life. She may do so, or be drowned like her companion. But she tells them her joy is to obey God; a life without his favor were a life not worth living. To obey him is better than life.

Then they fasten the ropes round her tighter, and make her sob with pain. They have no need to do this. She does not try to get away, but they are angry with her, they do not understand her; a young girl like she is, throwing away her life! She seems to them to be obstinate and foolish. Perhaps they mean to be kind by their anger; they are sorry for her to throw away, as they think, her fair young life. They had made her watch the waves rise inch by inch, around her companion till she was drowned, in the hope of frightening her into submission. But though she had turned deadly pale, and her lips had quivered with prayer for strength, the sight had failed.

And now they think the pinch of ropes round her limbs will persuade her to yield; but it does not. So their anger becomes cruel, and they sneer and jest, while the sea rolls in its cold waves, wave chasing wave, till at length the sea surrounds her, and the soldiers withdraw. At last the work is done, and from the gray, wild sea her glad spirit goes to God.

Such was the girl's joy in obedience to God; pain and death could not change it.

And had she lived to keep God's commandments, her joy in obeying would have made her quite brave; for, after all, it was not courage but love which conquered both death and sin, and love made both conquests joyful and easy to her.

Whether at the stake or in the daily duties of life, the heart in love with God finds its deepest blessedness in doing his will. Such spirits but tell the plain truth when they say—

"In thy favor is life.

"Thy loving kindness is better than life!"—*Selected.*

"Notewenan."

A very pathetic incident is told by Rev. Egerton R. Young, who has labored as a missionary for over twenty years among the Cree and Salteaux Indians of Northern Canada. In his book, entitled, "By Canoe and Dog Train Among the Cree and Salteaux Indians," he narrates how, at the close of a sermon to a congregation of Indians who had never before heard of the "Mighty to Save," an aged Indian came forward and said:

"You said just now 'Notewenan'—Our Father."

"Yes," said I, "I did say 'Our Father.'"

"That is very new and sweet to us," he said; "we never thought of the Great Spirit as our Father; we heard him in the thunder, and saw him in the lightning and tempest and blizzard, and we were afraid, so when

you tell us of the Great Spirit as Father, that is so beautiful to us."

Hesitating a moment, he stood there a wild, picturesque Indian, yet my heart had strangely gone out in loving sympathy and interest to him. Lifting up his eyes to mine, again he said:

"May I say more?"

"Yes," I answered, "say on."

"You say 'Notewenan' (Our Father). He is your Father?"

"Yes, he is my Father."

Then he said, while his eyes and voice yearned for the answer:

"Does it mean he is my Father—poor Indian's Father?"

"Yes, O, yes!" I exclaimed. "He is your Father, too."

"Your Father, missionary's Father, and Indian's Father, too?" he repeated.

"Yes, that is true," I answered.

"Then we are brothers?" he almost shouted out.

"Yes, we are brothers," I replied.

The excitement in the audience had become something wonderful. The old man, however, had not yet finished, and so, quietly restraining the most demonstrative ones, he again turned to me and said:

"May I say more?"

"Yes, say on; say all that is in your heart."

Never can I forget his answer.

"Well, I don't want to be rude, but it does seem to me that you, my white brother, have been a long time in coming with that great Book and its wonderful story to tell it to your red brothers in the woods."—*Indian Missionary Herald.*

How It Is Honored in Scotland.

It was a fine sight in Edinburgh to see the Cameronian Highlanders—nearly five hundred strong—march into St. Giles' cathedral for the military service. The men were in full uniform, but not a warlike weapon was visible save the swords of the officers. Instead, every man carried in his left hand a copy of the Holy Scriptures, which he used during the hour of service. They seemed to be saying as they marched along: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." Certainly in the city of John Knox, the Cameronian Highlanders have reason to value the Sword of the Spirit, whose edge has proved keener in Scotch hands than any Damascus blade.—*Exchange.*

The man who tells the plain truth is a most disagreeable and uncomfortable fellow, and such we do not wonder that the easy-going satisfied Catholics find Martin I. J. Griffin, who does not spare any of their conceit.

The Earth to be Like the Moon.

The water of the earth is all destined to disappear from the surface of the globe by being absorbed by subterranean rocks, with which it will form chemical combinations. The heavenly spheres exhibit sufficiently striking examples of such an evolution. The planet Mars shows what will become of the earth in some thousands of centuries. Its seas are only shallow Mediterranean of less surface than the continents, and these do not appear to be very high; and in the appearance of the moon, all cracked and dried up, we have a view of the final state of the earth—for the absorption of the water by the solid nucleus will be followed by that of the atmosphere.—*Popular Science Monthly.*

FROM PASTORS AND FIELD.

Receipt.

I have received of Ada A. Swank, chairman of committee on Foreign Missions in the Valley Va. Christian Conference, \$23.22 for our Japan mission.

P. T. KLAPP,
Pres. of F. M. Board.

I do hope the churches will not stop at the amount asked for by the conference, but that they may increase the amount largely, for we want for the work this year \$5,000. You remember that we have just sent 3 more missionaries to Japan to join brother and sister Jones, and we are therefore responsible for their support.

P. T. KLAPP.

Thanks.

I wish to tender my sincere thanks to Bro. Hardy of the Baptist church, Christie, Va., for a handsome pair of black pants I met this dear brother more than a year since in a Sunday school revival near South Boston, Va. When and where we had a refreshing season from the presence of the Lord, and 9 persons professed faith in Christ. This dear brother is one of the sweetest spiritual laymen that I have ever met any where among any people. May God bless this dear brother wherever he may go. I am also under many obligations to brother John Franklin and his dear good wife for special favor shown me while I was in Christie.

P. T. KLAPP.

Mt. Zion.

Our meeting at Mt. Zion began the 2nd Sunday in Oct., and closed the following Thursday night. Monday

morning Rev. J. L. Foster came in and stayed until Thursday afternoon. We were all glad to see him and have him in the meeting. Bro. Foster was pastor of this church for three years, during which time he certainly won the confidence and love of these people. He did all the preaching while present. Bro. Foster is a most enthusiastic worker. His sermons were full of the spirit and much enjoyed. The spiritual conditions of believers were greatly revived. Six made profession of faith in Christ and one united with the church. Others will unite with the church at our next appointment.

The congregations were small. We had a good rain on Saturday night, and nearly everybody was busy sowing wheat the following week. On Monday we changed the hour for services and came together at three, and remained for service at night.

Mt. Zion is one of the oldest churches in this conference. We are told that a few years ago it was at a stand still or perhaps declining, but its spiritual interests have been revived, and now they have a large substantial new church building nearly completed. We expect in a few months to have it painted and newly seated, and then dedicate it to the service of God.

Rev. W. C. Wicker was called to this charge at the beginning of this year; later he left to take the charge at Berkley, Va. After Bro. Wicker left, they called Rev. D. M. Williams, since the death of Bro. Williams the writer has been trying to serve them as best he could, and has been elected for the coming year.

While at Mt. Zion we visited Rev. R. G. Timin, he is now in his seventy-fourth year, and while worn down with old age and disease he is still jovial. A short time ago while he was walking through his pasture, he was butted down by a bull and nearly killed, but for finding a rock in his reach with which he struck the bull on the nose, he doubtless would have killed him. He is now recovering from the injury. May the Lord bless our aged brother and the church at Mt. Zion.

W. J. LAINE.

Oct. 16th, 1892.

Holland Items.

Mr. I. A. Luke of this place, son-in-law of the writer, has been quite sick for a week or more. He is now much better and can be up a little.

Holy Neck Christian church is still without the services of a pastor. We understand they had a very interesting prayer meeting last 3rd, Sunday. An aged and widowed sister, who very much loves the cause, led the

meeting in a most fervent prayer; many hearts were moved, and many felt "it was good to be there."

The prayer meeting at Holland Christian church last Sunday night, was well attended and full of interest.

We have been enjoying beautiful summer-like weather for a week or more. It is however, getting to be a little dry and a gentle shower of rain would be a help to all vegetables and late crops.

Items of interest being scarce we will add.

NEWS FROM OTHER FIELDS.

Salem Christian church, near Dayton, Ohio, will be dedicated Sunday, Oct. 30th. Rev. D. A. Long D. D. will preach the dedicatory sermon.

Rev. Alonzo Shaffer, New London, Conn., has recently received 18 to fellowship in the Christian church of his charge.

Rev. W. H. Shaw reports a baptism at the Randall Christian church, New York.

Rev. H. J. Rhodes late missionary to Japan has accepted a call to the Christian church in the town of Binghamton, New York.

We now have four Christian Conferences in Virginia; The Southwestern West Va. the Central Va. the Valley Va. and the Eastern Virginia Conference. The first named conference recently met at Henderson, Mason Co., W. Va.

An elegant house of worship has recently been dedicated by the Christians at Scotland, Clinton Co., Ind. Rev. J. T. Philips preached, the sermon.

The Grand Prairie Christian church, Crawford Co., Illinois, has recently dedicated a beautiful and costly house of worship. Dedicatory sermon by G. W. Draper.

There were several new churches received into the Indiana Miami Reserve Christian Conference at its recent meeting.

The new house of worship at Mt. Zion, Muskingum Co., Ohio, will be dedicated the 5th, Sunday in October.

R. H. HOLLAND.

Elon College Notes.

Only a few of the students went to the State Fair this week, and there was no holiday given for that purpose. Those who desired to meet their friends and relatives went, amounting to ten in all; and so far as we have been able to gather, they all enjoyed themselves and had a good time. Fairs like circuses are beginning to get too common, and we need something more interesting to take their place. It is a noteworthy fact, that the exhibits at fairs do not improve in appearance from year to year as they should, and do

not keep step with other things of importance in the march of progress. Thus ought not so to be, and the industrial classes are, to a great extent, to blame for it. The great object of fairs is to educate and to interest, and if they fail to do this, they are failures.

The first issue of the *Monthly* for this scholastic year made its appearance last Wednesday. We must say that it reflects credit upon its editors and business managers. We wish it success, and would impress upon our readers the importance of cheering it on its road to usefulness by their subscription. It costs only one dollar a year, and we would like to see it every month wending its way to five or six hundred homes during this year. Friends, subscribe for the *Monthly* and thus encourage the students in their literary work. It may seem a small thing to you, but small things work wonders sometimes, and we cannot tell what influence the *Monthly* may have toward making your sons and daughters literary men and women. Just give them a little help and a word or two of encouragement, and it will help a great deal.

The students, under the auspices of the Y. M. C. A. have been conducting a protracted meeting during this week, at a school-house about 3 miles distant. Services are held in the evening, and reports of a good meeting with several converts have been brought in. Services are also held every Sunday at Gibsonville, 2 miles above this place, by one of our ministerial students.

One of the boys is conducting a Sunday school in a neighboring church with much success. So you see, we do other things up here besides study.

Practical Christianity is the kind to make men good and useful in life, and it should be encouraged in all colleges. A man who never prays will never know how to pray; a man who never leads in public prayer, will never feel like leading in public prayer; a man who never confesses Christ publicly, and speaks a word or two in his behalf, will always feel too bashful to let his voice be heard in the religious assembly; the man who never strives to win some one else for Christ, lives in vain, so far as Christianity is concerned.

Dr. Long has returned from Raleigh, where he has been undergoing treatment for his eyes. We are glad to report his condition improved, and he will doubtless be able to resume his duties in a few days.

Our little village was aroused from its usual peacefulness the other day, by the appearance of an Italian and a bear. The small boy, we believe was the most curious observer, and the

one who was most sorry because the bear-man persisted in going through as rapidly as possible, without even offering to give us a performance. It takes all classes of people to make a world, and all those classes like amusement.

Mrs. Eley from Norfolk, Va., is here for a few days on a visit to her daughters, Misses Annie and Mamie. Would be glad to have other patrons of the college to call around occasionally and see how we are getting along. Short visits, we are told, make long friends, and "he who hath a thousand friends, hath not a friend to spare." Call to see us, friends, and give us your encouragement and your prayers, it will do us all good. This leaves all well at the college, and progressing nicely with the work.

H.

Oct. 22, 1892.

Moore Union.

Our revival at Moore Union was about 20 professions, and 8 accessions to the church. The church was much revived. Rev. R. G. Underwood was with us 3 days and preached and labored faithfully. We think the prospects for this church are favorable. The church sustained a great loss in the death of Deacon James Moddcox, one of the best Christian men and one of the best workers in the community, yet there are still good workers in this church. Bro. S. C. McCauley has been very fortunate of late in a treasure—a good better half. May the Lord bless them.

S. B. KLAPP.

Youngsville, N. C. Oct. 14, 1892.

DEAR SUN:—We had 30 converts 22 joined the church and 18 baptized at Liberty (Vance) last week and more to join, Revs. S. B. Klapp and W. T. Herndon was with me part of time.

To God be all the praise.

J. W. WELLONS.

Alabama Letter.

DEAR BROTHER CLEMENTS:—We are moving along smoothly down here. Every one seems to be doing his duty. Rev. J. D. Elder spent the night with us a few nights since. He was on his way to Nillabec to fill an appointment there. Bro. J. D. Elder has been recalled to serve the church at Union Chapel. Rev. C. M. Dollar, has been chosen at Rock Spring. Rev. J. W. Elder, has been chosen at New Harmony and Pleasant Grove this is his second year at these churches. Bro. Elder is doing good work for his people.

Rev. H. W. Elder is unanimously

called to serve at McGuire's Chapel. Bro. H. W. Elder is doing a grand work at this point. Yesterday was our meeting time there. The house though large would scarcely hold one half of the people. Bro. H. W. Elder has agreed to serve the church. Our school will open the 1st of Nov. I think Prof. Fuquay will have a good school. Brethren of the Ga. and Ala. conference send in your boys and girls the very first day.

The people around New Hope I suppose are preparing to take boarders, so let us all sustain this institution, and we will reap the benefits if we faint not.

Brethren don't fail to send the remainder of your Minute Money to the District Meeting if you want your minutes, there is about \$9.70 behind please look after the matter, the health of our people is generally good. Let us hope and pray that this may be a more prosperous year for the cause of the Master than last

Yours in Christ,

GEO. D. HUNT.

Daviston, Ala. Oct. 17th, 1891.

Christie Mission Chapel, Va.

Our revival began here the first Sunday in Oct. and closed the second Sunday night. It was a union meeting and one of the best I have been in for some time. There were about 25 professions a good revival and quite a number gave their names to the Methodist, Baptist and the Christian churches. Revs. J. E. De Shazo of the M. E. church, P. T. and S. B. Klapp, did the preaching. There were some Baptist brethren there (whose names I do not remember) who worked faithfully at the altar. Bro. DeShazo and P. T. Klapp did faithful work and God blessed their labors. Rev. Mr. Grages of the Baptist church was to have co-operated with us, but he was detained by some means. This Chapel has been built within the last 6 or 8 months. They have one of the best Sunday schools, and Rev. J. E. DeShazo of the M. E. church, and myself of the Christian church have been preaching there monthly (of Sunday evenings) for about 6 or 8 months. We have not organized any church here yet, we, Christians, have about 30 members of Union, Va., with some new converts expecting to join the Christian church we may organize before Conference. The house is not finished, but has been used for some time with temporary seats. It has been built as a union house of worship by the Methodist Baptist, and Christians, with the privilege of each organizing in and using this Chapel. This is one of my five mission appointments.

S. B. KLAPP.

Youngsville, N. C., Oct. 16, 1892.

Goshen Chapel, N. C.

Goshen Chapel, Granville, Co. N. C., is west of Oxford, about 12 or 14 miles, on the Goshen road. This is another mission appointment I have this year. We began our revival there last Sunday night and continued till Wednesday evening with some 24 professions and the organization of a Christian church with 30 members, and there may be some 8 or 12 more to join soon. Rev. D. L. Earnheart of the M. E. church was with us and preached one good sermon. Bro. M. D. Byron was also with us, and did good work in the altar and exhortation. This church was built by the Protestant Methodists a number of years ago, but it has been neglected for a while and the brethren asked me to preach for them and hold a meeting and this is the result. The land and house reverted back to Dr. Wm. Thorp, the original owner of the land, and he came out and made a donation of the same to the Christian church. There is one acre of land. The deed was written before I left. The house is in rather a dilapidated condition; but will use it till next spring. A building committee was appointed. There is no church very near it, and it is at a nice place, in an oak grove, with four public roads coming in. We wish all the assistance we can get to build a new house.

S. B. KLAPP.

Youngsville, N. C., Oct. 14, 1892.

Deacon Benj. F. Roberts.

Antioch church, Isle of Wight Co., Va., is draped in mourning—her senior deacon, Bro. B. F. Roberts is dead—he passed from the earthly to the heavenly life, Oct. 5, 1892, in his sixty-seventh year, after some ten months' sickness. His physical sufferings were severe, but his joy—his spiritual peace was wonderful—he died in triumph and went to his reward giving praise unto the God of his salvation.

The old homestead where he had lived for so many long years, is indeed broken up. About twenty years ago his beloved wife died leaving him with two daughters—twins—and a maiden lady, who had long been as one of the family. The daughters grew up to young womanhood, and both married. Last March their faithful friend, Miss Jane Lawrence, the lady alluded to above, went to her reward, happy in the Lord. This left Bro. Roberts, who had then been afflicted for several months, alone in his old home. The loving daughters alternated weekly, leaving their own homes, to minister to him, till July, when it seemed best that he should be taken to one

of their homes, where he could be more carefully ministered to in all his wants. Accordingly he was taken to Mrs. Jas. E. Beale's in Southampton Co., Va., where she and her sister, Mrs. E. A. Watkins, with many friends, kindly waited and watched by his bed till on the morning of the 5th of October, 1892, he breathed his last and went to his everlasting home.

On Thursday, Oct. 6, his remains were taken to Antioch where his funeral services were conducted by his pastor, in the presence of many loving relatives and devoted friends, and thence his remains were taken to the old family burying ground and laid away to await resurrection's morning.

A good man has gone to his reward. He will be greatly missed in Antioch church and in the community, as well as by his own loved ones. Rarely has the act of draping been more appropriate than in the draping of dear old Antioch church as a token of its loss in the death of Deacon Robert's, for, for many years he had been a shining light in her membership, having well filled various positions in the church. For many years he acted as sexton and he did it well. The Sunday school chose him for its superintendent and for years and years he filled the place most acceptably. Then he was elected and ordained deacon, and through a long term of service he had used the office of deacon well, glorifying God in official duties as well as in his daily life. And now the earthly end of his existence has come—the scenes of his being close on earth, but open in the fairer world above. We praise God for the gift of this devoted servant, and we pray that his mantle may fall upon one who shall prove a worthy successor.

Dear old friend, farewell till we meet again.

J. PRESLEY BARRETT.

Norfolk, Va., Oct. 22, 1892.

The new cover of WIDE AWAKE, first used on the September number, is proving acceptable and popular. It is an adaption of the old cover with certain improvements and modifications, and really serves as an index to the leading articles in each number.

Theron Brown of the *Youth's Companion*, staff, and Prof. E. C. Phelps, instructor of music in the Brooklyn public schools, contribute respectively to the October WIDE AWAKE, the words and music of a stirring Columbian song and chorus "In 1492," which can easily become a favorite during the Columbian anniversaries, alike in the home and the school.

The Christian Sun.

THURSDAY, OCTOBER 27, 1892.

REV. W. C. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGER.

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RALEIGH, N. C.

EDITORIAL NOTES.

Have your delegates elected for Conference.

Now will be a good time to subscribe for the Sun.

Be sure to send up your money to conference for the Annals

Do not forget the Norfolk Memorial Church. Send in your money.

Read closely Rev. W. T. Herndon's notice respecting Elon College.

We are glad to know that Rev. Sol Apple expects to attend the conference at Wake Chapel.

Rev. C. L. Jackson did a grand work in Eastern Virginia. Wish he could have come to Raleigh.

Revs. J. W. Wellons, P. T. Klapp and W. T. Herndon gave us pleasant calls a few days ago. Come again, brethren.

Remember that delegates, preachers and visitors to the N. C. & Va. Christian Conference will be at Apex, N. C., and no where else.

All persons coming to the N. C. & Va. Christian Conference by rail will be met at Apex, N. C., if they will inform J. E. Ballentine, Varina, N. C., by letter.

In the death of Mrs. Harrison, the beloved wife of our President, a great nation bows its head in sympathy with its chief executive over the loss of a noble woman. She died at 1.40 a. m. Tuesday.

With next week we begin a series of sermons on the Holy Angels by Rev. James Maple, D. D. These are very interesting, and as Dr Maple has devoted a great deal of time to the subject they will be found very instructive.

Four Things for the Church.

In all organic matter and collective bodies of organization, there are certain principles underlying the whole, forming a base of vitality.

Should there be a defect in any of these, disease quickly makes its appearance; and sometimes death follows.

The number of these principles may vary in different things, some having more and some less. In the physical construction of the heart, there are four chambers. Each of these has its own functions of office to perform; and, if any of them fail in point of proper work, the whole body soon feels the effect.

As the heart has four important chambers, so the church has four leading lines of work which must be kept in a healthy condition, in order, to give success and power in its progress. The first of these, in point of strength, is Godly piety. Whatever other departments in the church may be pushed, they cannot and will not lift the world toward heaven without this. Men may preach with silvery tongues and persuasive pathos; but, if their own lives are full of sin and worldliness, they will make the people no better.

Education, missions and literature are the other three things in church work. Possibly it would take a philosopher to tell which of these stand first in point of importance. But we will begin with education, as it is indispensable in handling either of the other two questions.

Whenever the educational standard is neglected in neighborhood, state or nation, unwholesome influences are the outgrowth. And these fired up by prejudice and ignorance, drive men and women into a state of unconscious sins which are only the beginnings of a stream of corruption indelible. And what is true of neighborhood, state and nation, may, in some respects, be true of the church! No church, or denomination can be a great power for good with its educational interests in a sickly condition. It is the duty of every member of the Christian church to foster and push forward her educational institutions. To them we must look for that training necessary to fertilize the principles which we hold dear. The moment our interest for our schools and colleges begins to grow indifferent, a cold wave commences, which has a deadening influence upon our church work.

We are not surprised that the world's history shall show missions to be the prolific denominational plant; for they are the very pulsations of Christ's love as seen from the Bible. Those denominations which have ignored the question of missions are rapidly growing in a negative direction. The very spirit of the gospel is to make all the world better.

The Christian church neglected long the mission work, and thereby

gathered no strength either numerically or financially. But since she has taken up all the work of the divine commission, her power and beauty are showing themselves as never before. She has to-day a future prospect no one dreamed of fifteen years ago. But the mission work among our people is only in its infancy. And, if a little infant can do so much, what will be the strength of the full grown man? When we get the Missionary Association well under way, we will then only be in our childhood days of missions. We do hope the officers and friends of this association will push its work rapidly. If we expect to succeed well, we must increase the proportions of the mission work every year. Remember that religious work never gets its growth. It is a continual onward move toward perfection, but never reaching it in this life.

The fourth great work in the church is the publication. We mention this last, but it is, by no means, least; for the others cannot grow strong, if this one be eliminated.

No one thing has done more to shape the destinies of nations than literature. It is some newspaper that first announces a new principle or thought to the world; and then it lives or dies in proportion to the conduct of journalism toward it. In the political world, men may speak and canvass; but it is the newspapers that make the central power in the great mass of the work.

Much of the religious thought and work of any denomination must be fashioned by the literature peculiar to itself. If our literature is strong and healthy, and pushed into every family of the church, it will give us a power for good that cannot be derived from any other source.

The religious newspaper is the only preacher that can preach to all the denomination every week.

If we shall keep our educational, missionary, and publishing interest in a healthy condition, with true piety at the base of all of them, all other questions will take care of themselves.

Sin is Sure to be Punished.

Sin is the transgression of the law. Whether it is the written law of the Bible or the law of nature, the transgression is sure to bring punishment. And it may be possible, that the transgression, of the latter law is sin as well as the former.

Something of the vast difference between God and man may be seen in the laws coming from these two sources. God's laws, especially those of nature, always execute themselves; but those made by man remain as dead letters, unless man sees to their execution.

"Be sure thy sin will find thee out." is as true in the broken law of nature as in the written law of the Bible. The blackest type of diseases with which the medical world is acquainted, are the filthy heirs of some broken law of nature. Go into the slums of the great cities, and ask for the cause of much of the misery and degradation that meets your eye, and the answer comes from nature's violated laws. Go to the hospital to which patients, are received with diseases so low, that they put the nation to shame, and hear the voice coming up with every offensive groan, saying these are the fruits of God's broken laws. And after all this great object lesson, will you say sin goes free with no punishment?

The violated laws of the Bible may bring a different punishment, and in different ways, but it is sure to come. All through the Old Testament, we have example after example, showing when God's laws were broken, punishment followed. Often it was on the entire nation for the disobedience of His people; but sometimes it was on only a few individuals.

It has not been long since the Turks persecuted the Christians with a hatred known only to a Turk's nature; but almost immediately God sent upon them a famine that made them cry to Christian nations for help. And then in rapid succession follows the cholera which calls more than 300,000 of them into eternity.

Duty to God First.

At the first mention of selfishness, a large number of human beings cry aloud against it, but at the same time practice it with great indifference. There is a disposition in nearly all hearts to give the first duty to self, the second to some friend and the third to God.

The first duty should be rendered to God. He is the fountain head, from which we derive every good and perfect gift. It is He that holds our destinies in His hands. Therefore, the world nor friends, nor self nor anything else should come in between us and God.

God's word teaches first duty to Him. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." When one of Christ's disciples desired to go and bury his father and then follow Christ, the Master said, "Let the dead bury." This man's first duty was to follow Jesus. The poor widow woman who was gathering two sticks to make a fire to bake a cake out of the last handful of meal she had, must take of that handful, and bake the old prophet a cake first. Surely, if any one ever had an excuse for serving self and child

first; this poor woman had. This extreme case shows fully that, under all circumstances, duty to God must come first.

Let us no longer undertake to reverse God's order, putting duty to Him last. Too often has this been done. Some read the precious Bible when they have nothing else to read. Others go to church when they have nothing to do at home. Something is given to the support of the gospel when every other demand has been supplied. Can people expect God's blessing when they are reversing His orders at every point?

Duty to God first, gives a cheerful heart and a sweet experience, with which to commence the work for others and self. Every thing is in a prepared state for the catalog of duties that may follow.

What about the Orphanage.

Will our conferences this fall make any move in the direction of an orphanage or not? Something has been said two or three times on this question, but no definite steps taken. A few words now and then will not do the work. Some definite plan must be derived, and the work pushed to completion, or we will lose, not only as a church, but much of God's rich blessings.

Some one possibly is ready to say it will not do to undertake a work of this kind these hard times. Remember: hard times is no reason why God's work should be neglected. Besides it is a work that would receive assistance out side of the church many would give to a work of this kind who would give to nothing else. The orphans cry touches a tender cord in many hearts touched by nothing else. It is a power that draws money from pocket books that open to no other call. Why not let each conference appoint a committee to confer with the executive committee of the Convention about some definite plan for this great work. God will bless the effort.

Raise Your Assessments.

As far as we have learned the assessments in the N. C. & Va. Conference have been better collected this year than ever before. This in the face of hard times, shows an increase of interest in church work. We believe that the brethren, and sisters, and friends of the Christian church are as good, liberal, and as willing to do their religious duty along all lines as other people, when they are educated to see it.

Now while the interest seems to be increasing, let every church make a strong effort to raise all the assessments. If every church should come

up with the full amount of all its assessments, it would give an impetus to our work, that would be almost irresistible. Let everybody put forth a full effort from now till conference to raise every cent of the assessments.

Will We Never Get Done Giving?

Many good people, looking only at things from the surface, often ask the above question. To all such, we answer, not until God ceases to bless; for religious work is never finished. It may take different shape and move in different directions; but it is not finished. Might as well ask the question. Will we never get done praying, singing or preaching? As to ask the question? Will we never get done giving.

The mission work must go on as long as there is an unconverted sinner in the world. And giving is necessary to carry it forward. The work of education must go on as long as there is an illiterate child on this earth; and money is the prime factor in this work. The poor, the widow, the orphan and the afflicted must be fed; and Christ says, "The poor we have always with us."

God never gets tired of giving. He has been giving six thousand years, and yet He showers down with a bountiful hand.

Is it Right.

Some times ministers are sent for to go ten or fifteen miles to preach a funeral. The request is complied with, possibly at a cost of one or more dollars for a horse and buggy or rail road fare, but not a cent is given to the poor preacher for his services. Is it right to treat the preacher thus?

When preachers go to preach funerals or marry people at both inconvenience and expense, certainly their expenses ought to be paid if nothing more. And it might possibly make them and their families feel a little better, if they were to receive a few dimes above expenses.

Sunday School Entertainment.

The ministers and brethren going to the session of the Eastern Virginia Christian Conference are all invited to attend a Sunday School Jug Breaking Concert at the Union Christian church in Norfolk on Monday night October 31st. The exercises will consist of singing, speeches, breaking of the jugs containing the quarterly collections of the classes, etc. Rev. W. S. Long, D. D., will be present to address the audience and other ministerial members of the conference whose names cannot now be announced.

The Meeting at Morrisville.

The Meeting at Morrisville, N. C., continued thirteen nights, and was quite interesting. As has already been stated in the SUN Rev. P. T. Klapp was with us in the first of the meeting, and greatly endeared himself to the people by his earnest work and preaching. After he left the preaching was done by Revs. J. R. Haynard and D. D. Edwards of the Baptist church and W. G. Clements. Many of the Baptists worked faithfully in the meeting. Besides the good work done by brethren, Haynard and Edwards, in preaching and exhortation, etc., others aided much in song and prayer. Prof. J. H. Moring conducted the song service which added much to the meeting. There were about thirteen conversions, and God's people greatly re-vived.

To the Ministers of the Southern Convention.

DEAR BRETHREN;—Please ask your congregation to send money due Elon College by their pastor or delegates to the conference. I expect to attend all the conferences to give receipts; please comply with the above request and greatly oblige.

Yours fraternally,
W. T. HERNDON, Ag't.

Suffolk Letter.

The dedication of the buildings of the Columbian Exposition and the observance of the 21st as the four hundredth anniversary of the discovery of America by thirteen millions of pupils in the public free schools of the United States is an event so vast in numbers and so stupendous in possibilities that it overwhelms us and then above every school house, where the day was celebrated, the flag of our great country waves as the banner of a free and liberty-loving people. The patriotism that would educate all and make virtue the defence of our country, deserves the approval of the world. Our age is the grandest and our people are the freest of any in history. Congress has pronounced itself in favor of closing the great Exposition on the Sabbath, and as a Christian nation we should teach the nations a lesson on this subject.

Virginia rejoices in Raleigh's brilliant Centennial and successful fair for the state, while she enjoys herself in a most successful Exposition at Richmond. These fairs are great institutions of learning for the people. Both states are to be congratulated on expelling fakirs from the grounds and buildings. It begins to look as if the community conscience was becoming more sensitive to wrong, and more willing to assert its rights in favor of morality among the people.

Col. J. R. Copeland, ex-President of "The Farmers Bank of Nansemond," passed away last Friday afternoon in his eighty-first year. His remains were interred yesterday afternoon in Cedar Hill cemetery after services in the Methodist church which was filled to overflowing. Rev. G. C. Vanderslice, tho pastor of said church assisted me in the service. Col. Copeland had been a member of Bethlehem Christian church for many years, and often told me that he was only waiting for the Master's call. He leaves a sister and two daughters one of whom is a widow. John and Frank Halladay reached home from Elon College in time to see their grand father pass away from earth. He was stricken with paralysis about 10 o'clock last Monday morning and never recognized his friends afterward.

On Saturday morning Washington W. Luke was called from earth's trials to the joys of heaven, by the angel of death in his 68th year. Early in July he was bitten by a rat on the thumb while in bed at night, and this wound set up bloodpoison and their was a gradual decline until the end came. He was a poor man who had seen the hardest side of life and yet he had unflinching faith in God and bright hopes inspired his heart. He longed to be delivered from his house of mortality that he might be with Christ in his glory. His funeral services were also conducted on Sunday afternoon and his remains were placed to rest in Willow Hill cemetery.

Mr. H. W. Brewer and wife of Washington, D. C., are in Suffolk for two weeks for vacation and to visit Mrs. Brewer's mother, Mrs. S. L. Wellons, who, I am happy to say, has been in excellent health this year.

Mr. Albert J. Lee and wife were in Suffolk yesterday and several days previous on account of the illness and death of Col. Copeland, who was half-brother to Mrs. Lee. Dr. Barnes, W. J. Lee, A. J. Savage and many others also attended the funeral services.

Judge J. F. West of Waverly, Va. is in Suffolk to day, his sister Miss Susie, is visiting at Mrs. Beale's.

Next Sunday will close the present year in the Eastern Va. Christian Conference. Then comes conference with its reunions, its reports, its discussions, its plans, and its memories. Thus the great pendulum of time swings off its years one by one and carries us on toward our last annual session. Our great aim should be to fill the years that remain to us with the most consecrated service for the cause of Christ.

W. W. STALEY.

Oct. 24th 1892.

THE CHILDREN'S CORNER.

MY DEAR CHILDREN:—

Merry Greeting to one and all. Hope that every one of you are as busy doing something as you can be. I do love to see a lot of busy children. Last Sunday in looking over the Sun-school and seeing the busy little people it did me much good. Your Uncle Tangle is very busy these days and is not able to devote as much to his different duties as he would like, yet the Corner must not be neglected, so come on with letters and they will be given room. Theodore, Sadie and Lola have written nice letters and give good news. You do have a large share of my thoughts and prayers. Hope you all will write.

Cordially yours,

UNCLE TANGLE.

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COURTLAND, VA., OCT. 18, 1892.

DEAR UNCLE TANGLE:—It has been a good while since I last wrote to the Children's Corner and I think it is time for me to write again. I guess you and the cousins thought that I was not going to write any more, but you are mistaken. Since I wrote to the Corner I have been very sick with the typhoid fever; was in the bed four weeks and have been sick once since. I hope to be excused for I have been so unfortunate. My school hasn't commenced yet. I will answer Willie Staley's question, it was Jacob that dreamed he saw a ladder reaching to heaven. Genesis 28:12. I send ten cents to the Band. I must close my short letter for fear it will find its way to the waste basket. With much love to you and the cousins.

I remain as ever your niece.

LOLA A. BEALE.

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MILLTOWN, ALA. OCT. 5, 1892.

DEAR UNCLE TANGLE:—I guess you and the cousins think I have forgot you but I have not so I thought that I would write again. We have a good Sunday school here yet and we hope that it will continue through the winter, we believe that God has blest us in this grand work. Rev. W. G. Clements visited our conference and we hope there has been much good done by his coming. And also Professor A. P. Fuquay from Doles, Georgia, came to see about his school which will began at New Hope the first Monday in November. I am not giving to school now, am picking cotton I picked four hundred yesterday and three hundred today. Inclosed find one dime for the Band. With much love for you and the cousins.

Yours truly,
THEODORE STEPHENSON.

RALEIGH, N. C., Oct. 16, 1892.

DEAR UNCLE TANGLE:—This has been a very pretty day and I went to Sunday school and we had a beautiful lesson. I attend S. S. every Sunday now and try to learn my lesson. Rev. C. W. Blanchard conducted a revival at Pleasant Spring church last week but he has gone to Durham now and we all miss him very much because he was in the neighborhood all the week until he went to Durham. We all think he is an excellent preacher and a good man. I won't start to school until the first Monday in November. I reckon you and the cousins think I have entirely forgotten the Corner but I haven't, I read the Corner every week and enjoy reading the CHRISTIAN SUN very much. I read Bro. J. O. Atkinson's piece to-day and I enjoyed it very much, he certainly is a good preacher I think. My dear school teacher has gone to Elon College but I guess she will be at the fair Thursday. I will ask the cousins a few questions: What two things establish the saints? What apostle was not sent by Christ to baptize? Sister Alma sends much love to you and the cousins. I will close with much love, please find one-half dime for the Band. I remain as ever and always your niece,

SADIE J. ATKINSON

A Tribute of Respect.

It is with a sad heart I pen these lines as a tribute of deep and lasting respect toward one who felt very near and dear to me. Sister Bettie Franks, daughter of J. D. and Emma Franks, died Oct. 6, 1892. She had been sick for more than twelve months, and bore her afflictions with a great deal of patience and courage. She was a member of Catawba Spring Christian church, and a faithful Sunday school worker, as long as her health would permit her to go. She was a favorite with many, especially with the Infant class in Sunday school, and may her bright little scholars be as faithful in trying to meet her in heaven, as she was in trying to meet them on Sunday morning. It is sad to think of her as dying in the bloom of youth, being only about 21 years of age, but God knows best. Again let us look on the bright side and think of her as being with Jesus, and free from the trials and troubles of earth. She leaves a father, mother, six brothers, three sisters and many devoted friends, to mourn her departure.

M. E. HUNTER.

The Power of Christ.

Phillip Brooks: Could not Christ have saved Lazarus from dying? Could not Christ save you or me from perplexity or from temptation or from doubt? Surely, those are ques-

tions which have their lower and their higher answers. He could, because the power of life and death was him. But the power to use the power depended on other things. It depended on the necessity which lay back of all things in Jesus to do the absolutely best thing—not the second best, but the absolutely best of all. If it were best for Lazarus to die, then Christ could not have caused that he should not have died. That is a sublime incapacity; to stand with the gift of life in the all-powerful hands, to see the cry for life in the eager eyes, to hear it in the dumb appeal of the terrified lips, and yet to say, "No, not life but death is best," and so to be unable to give life—that is a sublime, a divine incapacity! Could not Christ have answered your prayer? No, he could not; not because the thing you asked for was not in his treasure, but because behind the question of his giving or refusing it there lay the fundamental necessity of his nature and his love, that he should do for you only the absolutely best. The thing you asked for was not absolutely best therefore he could not give it. Back of how many unanswered prayers lies that divine impossibility!

The Priceless Pearl.

A wealthy lady of Java having married an English merchant went to England to reside. She was unacquainted with the language, the customs and manners of the country. She amused herself playing with her children and decking herself with her jewels and pearls, of which she had a large and costly collection. Her Scotch nurse being one day in her room, she said to her in broken English: "Nurse, this poor place—poor place." "Why, madam? said the nurse. "We look out of the window," replied the lady, "and see no woman in the streets all covered with diamonds and pearls as in my country." The nurse replied: "We have a pearl in this country, a pearl of great price." The lady caught her words with great ignorance and surprise. "Have you, indeed? O that my husband was come home!—He would buy me this pearl; I will part with all my pearls when he comes home, to get this pearl of so great price." "O," said the nurse, "this pearl is not to wear. It is not to be had in the way you think. They who have it are at peace with God and truly happy." "Indeed, said the lady; "what can this pearl be?" "The pearl," said the nurse, "is the Lord Jesus Christ, who came into the world to save sinners. All who believe in him have Christ in their hearts and are truly happy. So precious is Jesus to them that they count all things loss for the excellence of the knowledge of Jesus Christ their

Lord." It pleased God to bless these words of the nurse to her mistress' spiritual good. By these words, applied by the Spirit of God, she got a believing view of Christ in whom are hid all the treasures of wisdom and knowledge, and with this view of Christ this world's gems ceased to shine and attract, just as the stars lose their brightness in the rising sunlight of day. Some time after the lady died; and on her deathbed she desired that her jewels might be sold and the value go towards sending the knowledge of the pearl of great price to those in far off countries who have it not.—*Words and Weapons.*

A Great Popular History of the World.

The story of the world's history, is, after all, the most interesting and most instructive story which has ever been told. It was probably never better presented, for general reading and reference, than in Alden's *Cyclopedia of History*, recently published. Every nation of the earth, ancient and modern, is treated in its alphabetical order, excepting, only, the United States, which is to form a separate work. You have ancient history as far back as B.C. 5004 and modern history down to A.D. 1892. All countries are described in their physical aspects, as well as historically, so you have the equivalent of a book of travels round the world. There are many illustrations, none for mere ornament, but all helpful for instruction. Considering the magnitude of the work, its small cost is astonishing. The entire history comprises about 800,000 words—equivalent, you will find by comparison, to about 10 volumes of ordinary size—and yet is issued in two hands volumes, in small but clear type, well and handsomely made, and sold in cloth binding for only \$1.25 for the set, plus 20 cents for postage, if by mail. For 10 cents the publisher sends post-paid a paper-bound volume of 160 pages, containing the complete history of several nations, by which you can judge of the character of the entire work. Every home ought to have a good *Universal History*; this is probably the best for general use. The Publisher's catalogue of choice books, over 100 pages, a rich feast for book lovers, is sent post-paid for 2 cents. John B. Alden, Publisher, 57 Rose St., New York.

THE SUNDAY SCHOOL.

Lesson VI.—Peter Delivered From Prison.

ACTS 12:1 17.

GOLDEN TEXT:—The angel of the Lord encampeth about them that fear him and delivereth them. Ps. 34:9.

INTRODUCTORY.

Great and varied were the persecutions of the early Christian church. The Jews persecuted and crucified the great Author of the church, and it were natural that they should try to destroy the influence and the work which he began on earth. But the influence proceeding from truth, and the work performed in behalf of fallen humanity cannot be destroyed. It may be crushed to earth, but it lives to spring up again, just as soon as the heavy, iron cl. d foot of op-

pression is taken off from it. We have in our lesson the first recorded martyrdom of an apostle. Judas committed suicide and perished, but James was killed while working nightly to propagate the truths of God. We have in our lesson a mighty struggle represented between the powers of God and the powers of Satan. The one fights with simple but effective weapon of prayer; the other fights with swords, with spears and javelins, with stones and clubs, with perversions of the law and corrupt witnesses, with everything that is vile and unprincipled. But prayer wins, and the devil with all his human agents are again nonplussed by the escape of Peter.

THE LESSON.

I. *James killed and Peter Imprisoned.*

1. Now about that time Herod the king stretched forth his hands to vex certain of the church.

The opening phrase has reference to the famine which had come upon the land of Judea. "When sorrows come, they come not single spies, but in battalions." The disciples were not only suffering from famine but now comes vexation from the enemies of Christ. This Herod was not Herod the great but his conceited, unprincipled grand-son.

2. And he killed James the brother of John with the sword.

James was the first martyr of the Apostles. It seems strange that Luke does not give us any of the details of his death. The trial and stoning of deacon Stephen are minutely described, but nothing is said about James except the bare fact that Herod had him killed. Tradition says that the accuser of James was converted while James was on the stand making his defense, and that both were beheaded together.

3. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)

Herod was fawning on the populace of Palestine for the sake of popular favor. Little did he care for the justice or the injustice of the executions he caused to be made, just so he got the commendation of the people. Yes he would readily have sacrificed every Christian he could lay hands on, for the sake of winning applause. He went so far as to adopt the Jewish religion to a certain degree, only retaining to himself the right of gladiatorial contests and the observance of religious Roman games. But we find that after "sowing the wind," he reaped "the whirlwind," and died from a terrible and loathsome disease. Had he acted from principle in his persecutions like Saul, he might win, to some extent, our pity, but his calamity was just.

4. And when he had apprehended him, he put him in prison, and delivered him to four quarters of soldiers to keep him, intending after Easter to bring him forth to the people.

The unnecessary number of soldiers which were placed to guard Peter, shows us something of the rage and jealousy which the people held against him. Sixteen soldiers were a large number to employ in keeping one defenseless man in prison. It could not have been that Herod was afraid of Peter's being lynched. He would have been proud of it. But Peter had made his escape from prison rather mysteriously and unaccountably before that time and Herod wanted to retain him if human power could do it. Peter was the leader; he was the bold, enthusiastic, whole-souled one of the apostles who knew how to use his tongue and how to use his opportunity. Catch and kill the leader we scatter the flock! Herod thought this a stroke of policy.

5. Peter therefore was kept in prison: but prayer was made without ceasing, by the church unto God for him.

The church were deeply interested in the cause of Peter. They knew the consequence of his loss to them and probably they already began to feel faint hearted on account of his separation from them. And in their distress they use the only means for relief which they have in command. They make known their troubles to Him who heareth all things and seeth all things, and who will help in time of trouble.

II. *The angel sent to deliver Peter.*

6. And when Herod would have brought him forth the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison.

A spectacle indeed! A man of God bound in chains and sleeping between two ruffians. Oh! but this was necessary they thought to keep him safe. Both the soldiers were chained to him, and it would not be possible, they thought, for Peter to get the chain off, without awakening them.

7. And behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the right side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

How comforting, how glorious it must be to have a visit from an angel while affliction or persecution casts a shadow over life. The angels are God's messengers. God allows James to suffer death, but he still has a work for Peter to perform. It is a mysterious thing that God should take away some true, devoted Christians so early in life, and leave others to attain a good old age. But He knows how it is, and what it is for, and therefore we must not puzzle over it. The prison was lighted up

by the angel. It needed lighting up—those cold, dark, gloomy walls! Peter saw the light. He felt the chains clank as they fell from his hands and in a sweet dream he found freedom.

8. And the angel said unto him, Gird thyself, and bind on thy sandals on thy feet: and so he did. And he saith unto him, cast thy garment about thee, and follow me.

Peter was not exactly awake. The suddenness and unexpectedness of it all, had aroused him to a passive state only, and he obeyed the angel like a child. The angel not only set him free, but saw him properly attired before leaving the the prison. God cares for us in all our temporal wants, and he not only gives us freedom from satan's dark dungeon, but he fits us for our new surroundings when entering upon liberty.

9. And he went out, and followed him, and wist not that it was true which was done by the angel, but thought he saw a vision.

Peter was in a peculiar condition. Just having been aroused from what was probably a deep sleep, he did not become sufficiently awake perhaps, to take in the surroundings as they really were, and it took some moments for his body to become thoroughly revived.

10. When they were past the first and the second ward, they came unto the iron gate that leadeth into the city; which opened to them of his own accord: and they went out, and passed on through one street and forthwith the angel departed from him.

God's deliverance of man from danger is absolute. The angel would not leave Peter until he had been placed in a way by which he could easily escape. The angel accomplished for Peter what he could not accomplish by himself and then left him to do the rest. God always does for us what we cannot do, and leaves us to do the rest.

III. *Peter with the brethren.*

11. And when Peter was come to himself, he said, Now I know of a surety that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

The release of Peter happened the night before he was to be brought before Herod for trial. Doubtless he had been looking forward to this day as being the last upon earth. He did not expect to be acquitted by Herod. He knew that no argument which he might put up to justify himself was worth anything before a corrupt court. And at this unexpected release he doubtless felt great joy, even though he had been perfectly willing to die for Christ.

12. And when he had considered the thing, he came to the house of Mary the mother of John whose surname was Mark; where many were gathered together praying.

He thought that the saints would be both surprised and proud to know of his release, and to see him, and

thither he turned his footsteps. There his friends were gathered. There probably his wife and his relations may have been. Furthermore they were praying for him and he might have been directed by the spirit to announce to them that their prayers were answered.

13. And as Peter knocked at the gate, a damsel came to hearken named Rhoda.

This damsel was very cautious here because she did not know but that it was their enemy knocking for admission. And she proceeded to ascertain who it was before opening the door.

14. And when she knew Peter's voice, she open not the gate for gladness, but ran in, and told how Peter stood before the gate.

Her heart was filled with joy and she forgot herself entirely in her eagerness to make known the glad tidings to the others.

15. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, it is his angel.

It seems to me that this unbelief on the part of the company shows a lack of faith. They could not believe that their prayers had been answered, and attributed insanity to the girl. What they meant by its being his angel, is uncertain. It might simply have been thought by them that the girl was deceived and that some one had changed his voice to imitate Peter, or that a real angel was there to bring them some tidings about Peter.

16. But Peter continued knocking; and when they had opened the door and saw him they were astonished.

They seems to have had not the slightest hope of his delivery. No doubt they were about to give up in despair. It might have been that, had Peter not been delivered, they would have been scattered in their weakness and the cause in that city last forever.

17. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, to show these things unto James, and to the brethren. And he departed, and went into another place.

Peter was afraid that their loud exclamation of joy and surprise would attract attention, and that he would be again apprehended, hence he motions quietude. He told them his story, gave them some directions, and then made good his escape. He, we presume, departed that very night. This was indeed wise, as he would have been compelled to remain hidden had he stayed in Jerusalem. The time had come when all the apostles must leave Jerusalem or be put to death, and Peter knowing this, sent a message to James, the brother of Jesus Christ, giving him directions to that effect.

The great central truth in this lesson is that Jesus is able to deliver.

HURBERT SCHOLZ.

The Uses of Arctic Exploration.

BY PROF. GEORGE FREDERICK WRIGHT, D. D.

The recent editorial in *The Independent* upon the Peary Expedition briefly touches a most important subject in its answers to the question, "Do such expeditions as this offer any advantage to anybody?" It is an opportune time to follow out more fully some of the suggestions there made which lay emphasis not upon the commercial but upon the intellectual purposes subserved by arctic explorations, and which give new meaning to the pregnant utterance of inspiration, that man lives not by bread alone, but by every word that proceedeth from the mouth of the Lord.

To the devotee of pure science, it is humiliating to be compelled to pause and justify his investigations by pointing out some material advantage which is to result from them. It is this necessity which so often makes a government appointment uncongenial and insecure, and gives advantage to those investigators who are untrammelled by the immediate consideration of so called practical ends. A well-known professor of higher mathematics in this country frequently closed his demonstration of obtruse problems by thanking God that there was no practical use to which the demonstrations could be put. The wisdom of this remark turns upon the meaning of the word "practical." Unless we limit the word to the realm of lower forms of good, it certainly would be improper to characterize even the most abstruse mathematical calculation as unpractical. They may be of use in disciplining the mind, or in giving ultimate satisfaction in gratifying the curiosity of inquiring minds. Indeed, it is not certain but that this last result of investigation is the most practical thing of all.

The narrowness of the sphere ordinarily and properly allowed to civil government compels its officers to give prominence to material ends, and to have some tangible object in view to justify them in fitting out an expensive expedition. The immense activity of arctic exploration in the early part of this century was directed to the discovery of the northwest passage by which the commerce of Europe could reach the Orient. The expeditions to witness eclipses, of the sun and transits of Venus have been justified to governments by their importance in constructing the nautical almanacs upon which navigators depend for safety. The most of our geological surveys are justified to the taxpayer by reason of their relations

to the development of the natural resources of the country. Under the limitations of authority with which it is found necessary to invest the officers of civil government, all this is probably as it should be. But to a high-minded man of science it seems humiliating to be compelled to justify an expedition in search of the north pole by attempting to show that it may add a few thousand barrels of whale oil to the commerce of civilized nations. To the student of glacial geology in the United States, it is an unwelcome task to pause in his investigations for the purpose of convincing a chance majority in Congress that the facts of the period have an important bearing upon the material prosperity of large numbers of their fellow-citizens.

Fortunately these lower forms of practical service rendered to mankind by science are usually evident enough to win government support, and to justify its agents in a wide range of investigations. Geography, and the intelligent colonization of new countries, and the discovery of new supplies of useful articles of commerce have been promoted by arctic exploration, while even so ideal a science as that relating to the glacial period has found itself ministering to many of the material interests of mankind. It has served more definitely to outline the most productive areas of soil in our developing country, and to guide the investor in its purchase and development. It has served to indicate the easiest lines of artificial drainage through its suggestion of buried channels. The engineer constructing a railroad or a canal finds himself greatly indebted to glacialists for suggestions as to the most feasible routes for his public way. Many a coal miner in the anthracite region has lost his life because the mining engineer was not sufficiently acquainted with the hazard arising from preglacial channels that had been buried and hidden from view by glacial debris.

To many, however, it will seem a more practical purpose which is served by arctic explorations and glacial surveys that they shed light upon questions intimately connected with certain religious belief. This is hinted at in the editorial in the reference to the light shed by arctic explorers upon the question of the unity of the races in North America, and, as has been emphasized to a considerable extent in the justification which I have from time to time offered for devoting so much of my own strength to glacial study, namely, that the question of the antiquity of man upon the earth is now to be largely determined by the investigation of glacial phenomena. From

this latter point of view, arctic explorations and any investigation which may shed light upon the cause and conditions of a glacial period, have a definite archeological and theological value. If archeology and ethnology be considered as sciences worthy to be regarded as ends in themselves or in their bearings upon religious questions, these subsidiary studies of the present frozen regions of the world and of these ancient glacial deposits in which the earliest records of man occur, become practical studies.

Over and above all these so-called practical considerations of a secondary sort, however, there arises the value of the direct and ultimate good attending the prosecution of all forms of scientific inquiry. The pursuit of knowledge brings mental satisfaction which is not only a good in itself, but the highest form of good. The satisfaction of human curiosity respecting the mysteries of the universe is in itself an end noble enough to justify almost any amount of sacrifice of inferior things for its attainment. He who shall find the north pole will be one of the world's greatest benefactors, for he will permanently enrich the thought of future generations, and will put into the hands of future instructors of the race a new force through which to make the mental elements of mankind predominate over the physical. To give any considerable amount of material good to all mankind is beyond the power of the philanthropist; but it is within his power to impart to the human race such great and varied conceptions of truth that the necessary ills of life can be borne with composure. Nor are we willing to admit that this

is a mere theoretical consideration. This triumph of the mind over physical disabilities is coming to be more and more apparent in the growth of civilization. Of this, Captain Peary and his noble wife and their faithful companions are brilliant illustrations. For many weary months they have been bereft of the ordinary comforts of life, but they were not thereby cast down and made unhappy. Their anticipations made them unmindful of present discomfort, and throughout the remainder of their lives the memory of those glorious and impressive scenes will, as was the case with Humboldt, course through their minds with thrilling pleasure, and bring them invaluable satisfaction and solace long after their physical strength has begun to fail. In this satisfaction we all, to a certain extent, have a share. Their answers to our inquiring minds add immeasurably to the wealth of our mental furniture and enlarge the volume of our intellectual life. The sufferings of a few explorers, voluntarily endured, are thus made conducive to the highest ends of human existence. We sometimes praise a philanthropist when through a long life he endures privation in accumulating a fortune to be distributed at last in eleemosynary gifts, but millions of dollars are a paltry gift compared with great conceptions of truth brought to light by such an explorer as Captain Peary, and made to enter into the very warp and woof of the mental activity of the whole human race for all ages to come. — *New York Independent*.

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We so often think that a person's influence depends solely upon the actions of the individual, without the aid or co-operation of those by whom we are surrounded. Forgetting that our lives are connected by the electric wires of faith and prayer to the central illumined light of God's truth and spirit which reflects a radiance beyond our own selves to those by whom we are surrounded.

But we so often allow those connecting links to be injured by sin, that the current, at times, almost ceases to flow, cutting off the communion between ourselves and God. Then we realize our weakness and incompetency of accomplishing the work ourselves, for others and for God. 'Tis then that we wonder why our present and future seem so dark and gloomy, and our influence of so little value.

This condition is indeed a pitiful one, and can only be remedied by going to God in earnest prayer and asking him to allow a light of his truth to flash forth from the resplendent throne of his infinite kingdom unto your heart and life. And then walk in the light of his divine truth which will bring you into closer communion with him, until your soul is connected with his, then will the clouds of doubt and unbelief be removed, and your life be a blessing to yourself and to those by whom you are surrounded.

As the roses that are plucked while in their greatest beauty and purity may be preserved to grace the anniversaries of years hence, not as withered leaves, which are fit emblems only of faded hopes or of buried joys, but as a fitting symbol of a life so pure that the years have but developed the bud of romance into the full grown rose of a blissful reality. So may a true Christian's influence be left by succeeding generations.

Do not understand me to say that man can reach perfectness in this mortal life, for the sinless Christ was the only being that ever attained this purity.

Yet through divine grace-working in us, guided by the purifying influence of the Holy Spirit, the 'comforter' whom Christ hath promised to men as a guide and counselor into the marvelous truths of an omniscient redeemer, by which means only can sinful man know of God, and enter into the salvation provided, having a free will to acknowledge and accept the atonement of Christ, and to enter into the work assigned him. Our character and influence will necessarily grow more toward holiness of soul, and consequently more holiness, of life. Our future destinies are deter-

mined by our own characters and our characters are formed by the habitual choice of our own free-will. If we choose Christ as the leader of our minds and actions, this insures for us justification in the sight of a perfect God, communion and fellowship with Christ Jesus, and the constant purifying influence of the Holy Spirit. Then will our lives become an abhorer of sin and vice, and a lover of purity and holiness, and our influence be felt as a mighty power in pulling down the strong holds of Satan, and placing God's truths as an assistant to weak and fallen humanity. Such an influence will cast a ray of light over the lives and deeds of many a doubting Christian, and raise the vilest sinner from the mingled clay of eternal perdition, and place him upon the rock of God's salvation causing him to go forth (as did Enoch) proclaiming the glad tidings of a precious ever-powerful Savior to those who are in the road to everlasting destruction.

W. J. GRAHAM.

Elm College, N. C., Oct. 15, 1892.

Be Strong.

The Apostle John writes to young men, because, as he says, they are strong. But when is a young man strong? Is he strong when he is held in clutch and shaken as a very reed by some base appetite? Is he strong when lust lifts the master's lash over his drooping head, and like a cringing slave he kneels at his ruler's feet in subjection? Is he strong when an illbred sneer turns him from his purpose of right and brings to his cheek a blush of shame? Is he strong when the breath of a woman, holding before him the cup of intoxication, can break the teachings of his home, the practice of his childhood, the purpose of his early youth? Is he strong when too cowardly to stand by his convictions of loyalty to Christ and virtue? No, no! A thousand times I say it, No! There are spherical glasses so constructed that press them in one way and you think them firm and lasting. But merely touch them in a dozen other ways and they fall at your feet a powdered mass of dust. Youth may have an apparent strength of body and mind, and for a while it will seem to hold together, but if it be not stayed with the inward power of a courageous conscience the first touch of temptation may shiver it to atoms.

The pages of history are filled with the records of contrasted moral courage and cowardice. I think of no instance more instructive than that of Charles Sumner and Lord Bacon. During the exciting contest that for weeks agitated the legislature and community of Massachusetts

pending the election of a successor to Mr. Webster, ballot after ballot seemed to offer no hope of decision or even progress. From time to time committees waited upon Mr. Sumner urging him verbally to modify his views upon the tariff or to relax a little the vigor of his statements about the slavery question. Charles Sumner was of the stuff that heroes are made of. He told these committees, one and all, that he should abate none of his convictions; if he were elected to the Senate of the United States he would be elected utterly unpledged. He said he would not step across the room to change a single vote in his favor.

Contrast with this conduct, which an honest life never tarnished, the sad confession of England's illustrious Lord Chancellor. Accused of bribery, the scholar, philosopher, and statesman at first protested his innocence; but at last, either in the cowardice of conscious guilt, or of fear of the court, said to the House of Lords, "I do plainly and ingeniously confess that I am guilty of corruption, and renounce my defense. I beseech your lordships be merciful to a broken reed." The Lord Chancellor had trained his massive intellect; he had neglected his conscience. When the awful hour of test came he fell, humiliated and broken-hearted. O young friends! there are wrecks of former men of honor and renown scattered all up and down our own country, simply because they lacked in the hour of trial the courage of a disciplined conscience. Be not ye followers of their unworthy examples! Be thou strong, therefore, and show thyself a man."—Rev. Richard Montague, D. D.

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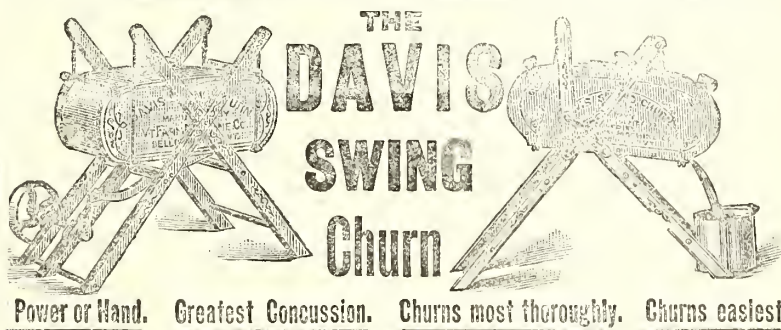
James H. McKee vs. Isham Smith. North Carolina, Wake county, Justice's Court, Before W. D. Haywood, J. P.

It appearing to the satisfaction of the Court that the defendant is indebted to the Plaintiff and that the defendant Isham Smith has fled the State for the purpose of defrauding his creditors so these process cannot be served on him, a writ of attachment has been issued against the property of the said Isham Smith and it has been ordered that advertisement be made in the CHRISTIAN SUN for six weeks notifying said Isham Smith to be and appear at my office in Raleigh on the 12th day of Nov. 1892 and show cause if any he have why his said property should not be applied to the payment of said debt. Oct 6, 92. W. D. HAYWOOD J. P.



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The Old and the New.

The November number of *Peter-son's Magazine* is admirable in point of illustrations, contents, and general appearance. The most noticeable feature of the month is, however, the statement that with this number "Peterson" will close its record as a fashion periodical, after having stood at the head of such publications for fifty years. A fresh management takes control, and the future magazine will be devoted solely to literature and art, under the title of "*The New Peterson*." For several years past, the Magazine has been rapidly progressing towards this evolution, and the time has come for the change, as we all feel that a combination of literature and fashion is no longer desirable.

The editorial staff embraces Frank Lee Benedict, editor; with Miss M. G. McClelland, Octave Thanet, and Howard Seely, associates. Names that will prove a guaranty for its excellence; while the low subscription rate of \$2.00 per year will appeal to the common sense of the reading public. Our readers should send five cents and procure a sample number. Address, *The New Peterson Magazine*, 112-114 So. Third Street, Philadelphia.

Frank Leslie's Popular Monthly for November, 1892.

Frank Leslie's Popular Monthly for November contains a notable article entitled "Cholera via the Trans-caspian Railroad," written and illustrated by Valerian Gribayedoff. It traces the progress of the deadly epidemic from its outbreak in the hotbeds of Central Asia, westward along the line of Annenkoff's great desert railroad to the Caspian Sea and European Russia, and thence throughout all Europe. This number of *Frank Leslie's* is unusually interesting and seasonable throughout.

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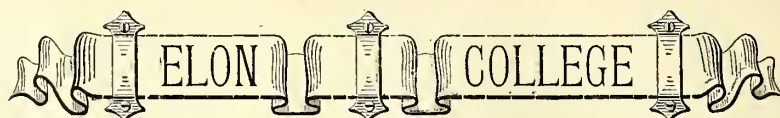
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Greensboro	10 05	10 05
Lv Goldsboro	3 50 p m	
Ar Raleigh	5 45	
Lv Raleigh	*6 00 p m	*7 00 a m
Durham	7 07	7 58
Ar Greensboro	9 40	10 00
Lv Winston-Salem	*8 00 p m	*8 40 a m
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Ar Salisbury	12 12 a m	12 00 p m
Ar Statesville	*2 35 a m	*1 09 p m
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Hot Springs	10 30	7 57
Lv Salisbury	*2 22 a m	*12 08 p m
Ar Charlotte	2 00	1 30
Spartanburg	5 00	4 18
Greenville	6 10	5 24
Atlanta	11 25 p m	10 30
Lv Charlotte	*2 10 a m	*1 50 p m
Ar Columbia	7 45	6 00
Augusta	12 00 n n	9 25

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Lv Augusta	*6 00 p m	*8 15 m
Ar Columbia	11 30	11 15 p m
Ar Charlotte	6 00 a m	4 30 p m
Lv Atlanta	*8 50 p m	*8 05 a
Ar Charlotte	6 30 a m	6 10
Lv Charlotte	6 45 a m	6 30 p m
Ar Salisbury	8 14	8 00
Lv Hot Springs	*7 25 p m	*12 19
Asheville	9 00 a m	2 30
Statesville	2 50 p m	7 01
Ar Salisbury	4 00	7 51
Lv Salisbury	*8 25 a m	*8 15 p m
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Ar Winston-Salem	*11 30 a m	*12 30 a m
Lv Greensboro	*10 20 a m	*11 05 a m
Ar Durham	12 11 p m	1 02
Raleigh	1 10	2 00
Lv Raleigh	*1 28 p m	
Ar Goldsboro	3 05	
Lv Greensboro	*10 20 a m	*10 20 p m
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Henderson,	6 36 1 00
Warren P'ns	7 14 1 39
Macon,	7 22 1 40
Arrive We don,	8 30 2 45 p. m.

TRAINS MOVING SOUTH.

No. 41.	No. 45.
Leave Weldon,	12 15 p. m. 6 00 a. m.
Vacon,	1 13 7 06
Warren P'ns,	1 20 7 15
Henderson,	2 22 7 53
Kittrell,	2 39 8 11
Franklinton,	2 56 8 29
Wake,	3 17 8 50
Mill Brook,	3 40 9 15
Arrive Raleigh,	3 55 9 30

Louisburg Road.

Leaves Louisburg at 7 35 a. m. 2 00 p. m. Arrive at Franklinton at 8 10 a. m., 2 52 p. m. Leave Franklinton at 12 30 p. m., 6 05 p. m. Arrive at Louisburg at 1 05 p. m., 6 40 p. m. JOHN C. WINDER, Gen'l Manager. WM. SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE R. R.

IN EFFECT 9 00 A. M. DEC. 7, 1890.

GOING SOUTH.

No. 41.	No. 45.
Pass. & Mail.	Freight & Pass.
Leave Raleigh	4 00 p m. 8 35 a.
Cary,	4 19 9 20
Merry Oaks,	4 54 11 28
Moncure,	5 05 12 10
Sanford,	5 28 2 10
Cameron,	5 54 20
St'n Pines,	6 21 2 35
Arrive Hamlet,	7 20 8 10 p. m.
Leave " "	7 40
" Ghio,	7 40
Arrive Gibson,	8 15

GOING NORTH.

No. 38.	No. 40.
Pass. & Mail.	Freight & Pass.
Leave Gibson,	7 00 a. m.
" Ghio,	7 18
Arrive Hamlet,	7 38
Leave " "	8 00
St'n Pines,	8 58 7 40 a. m.
Cameron,	9 26 9 31
Sanford,	9 52 10 55
Moncure,	10 16 12 10 p. m.
Merry Oaks	10 26 12 50
Cary,	11 01 2 45
Arrive Raleigh,	11 20 a. m. 3 20

Pittsboro Road.

Leave Pittsboro at 9 10 a. m., 4 00 p. m., arrive at Moncure at 9 55 a. m., 4 45 p. m. Leave Moncure at 10 25 a. m., 5 10 p. m., arrive at Pittsboro at 11 10 a. m., 5 55 p. m.

Carthage Railroad.

Leave Carthage at 8 00 a. m., 3 45 p. m., arrive at Cameron at 8 35 a. m., 4 20 p. m. Leave Cameron at 9 35 a. m., 6 00 p. m., arrive at Carthage at 10 10 a. m., 6 55 p. m.

NOTICE.

Deep River Conference.

Owing to a combination of circumstances the Deep River Conference will meet at Union Grove, Randolph Co., N. C., Nov. 11, 1892, instead of at Mt. Union, Moore Co., as heretofore published.

Those going by rail will get their ticket to Asheboro. We presume arrangements will be made to take delegates to the church.

Conferences Meet.

Eastern Va. Conference meets at Beley, Norfolk Co., Va., Nov. 1, 1892.

Deep River conference meets at Union Grove, Randolph Co., N. C., Nov. 10, 1892.

North Carolina & Virginia conference meets at Wake Chapel, Wake Co., N. C., Nov. 22, 1892.

Notice

The annual session of the Eastern Virginia Christian Conference will convene with Berea Christian church, Norfolk County, Va., on Tuesday, November 1st, 1892. A steamer will leave Bay Line wharf Portsmouth, Va., Tuesday morning November 1st on arrival of Atlantic and Danville train (schedule time 8 35 A. M.) and will carry delegates and visitors direct to Great Bridge, a short distance from Berea church. Delegates, on the line of the Norfolk and Western R. R. come on train which reaches Norfolk, at 7 A. M. and make connection with said steamer. I have been assured the A. & D. R. R. will give reduced rates; the N. & W. R. R. will not.

T. J. LAWRENCE,
Sect'y, E. Va. C. C.

Official Notice.

To all who expect to attend the 67th Annual Session of the North Carolina and Virginia Christian Conference, the following will guide and govern your trip. The following official letter from Commissioner Carpenter of the Associated Railways of Virginia and the Carolinas will explain itself.

MEETING NORTH CAROLINA AND VIRGINIA
CHRISTIAN CONFERENCE ROUND
TRIP RATES TO APEX, N. C.

To General Passenger Agents:—You are authorized to apply tariff 4, Circular 3085, in the sale of Round Trip Tickets to Apex, N. C., from Clarksville, Va., News Ferry, Va., Winston-Salem, N. C., Walnut Cove, N. C., High Point, N. C., Keyser, N. C., Jonesboro, N. C., and all intermediate stations; Account of above occasion. Tickets to be sold Novem-

ber 21st, 22nd and 23rd; Final limit November 28th; Continuous passage in each direction. The following rates will govern from competitive and Junction points, namely: Cary, N. C. 40; Clarksville, Va., 4 25; Durham, N. C., 1.40; Greensboro, N. C., 4 25; Henderson, 4 15; Raleigh, 80; Sanford, 1 65; Selma, 2.45; Weldon, 5 60; Winston-Salem, 5.60.

R. D. CARPENTER.

It will be necessary for those South of Apex to take early passenger train Monday morning Nov. 21, 1892. Those on the C. F. and Y. V. R. R. will change cars at Sanford for Apex. Those north of Apex will also leave starting points on early noon train Monday Nov. 21, 1892, and will exchange cars at Cary for Apex. Those east of Raleigh will come in on the passenger from Selma about 1:30 p. m. Monday.

The train from the South arrives at Apex about 10:40 a. m. Monday; and from the North about 4:30 p. m.

Conveyances from the church and neighborhood will meet said trains. Round trip rates as follows have been authorized on the Durham and Lynchburg road to Durham, N. C., Denniston, \$2 20; Wooddale, 1.90; Roxboro, 1 55; Helena, 1.15; Rongemont, 90; Bahama, 70; Willordville, 60.

Please call for reduced rates, from all intermediate points. For further information address the undersigned.

Yours fraternally,
JAS. L. FOSBER, Sec.
Raleigh, N. C., Oct. 25, 1892.

Invalids should remember that the causes of sick and nervous headaches may be promptly removed by taking Ayer's Pills. These Pills speedily correct irregularities of the stomach, liver, and bowels, and are the mildest and most reliable cathartic in use.

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